

# IGNATIANA

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## Our Bulletin

IGNATIANA is a joint tribute of homage to their holy Founder from Jesuits in India and Ceylon. It is a family paper: by Ours, for Ours, and dealing exclusively with the person, thought and work of our common Father. In issuing IGNATIANA, our sole ambition is to make St Ignatius better known. Now, to know him is to love him and admire him, but it takes time fully to understand his spirit.

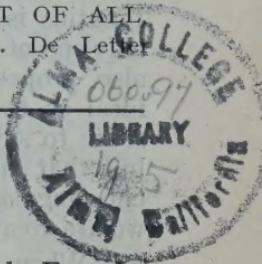
The principles which St Ignatius has enshrined in the Spiritual Exercises and the Constitutions are the fruit of an extraordinarily rich spiritual experience. To realize fully and appreciate these same principles requires a certain background of experience, not because they are so lofty and so wise but rather because they are so many-sided, so true to life, and, above all, so eminently sane and balanced.

Our bulletin will feature original essays on the Spiritual Exercises, the Constitutions, etc., as well as extracts from the writings of our holy Founder. Summaries of articles of outstanding merit on his person, thought and work will also find a place in the pages of the bulletin. Here it may be remarked that of late some valuable studies of St Ignatius' own spiritual life have been opportunely published. These studies have thrown, in retrospect, new light on the writings of the Saint and have revealed in them vistas for observation that have hitherto been insufficiently noticed. This issue of IGNATIANA presents a condensed translation of one such study; and we hope that more will follow.

We close this short introduction with the prayer which a great Tertian Master used to propose to his Tertiaries as the programme of their last Probation and which expresses the wish that we offer to all our readers for the Ignatian Year: "Arouse in thy Society, O Lord, the spirit which governed blessed Ignatius that we, being filled with that same spirit, may strive to love what he loved and to put into practice what he has taught" (*Adapted from the Collect of the octave of St Lawrence*).

THE EDITORS

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**T**O seek the glory of God is not the monopoly of the Society. From the very beginning the faithful have been exhorted to do all for the glory of God ( 1 Cor. x. 31 ) that God may be glorified in all things ( 1 Pet. iv. 11 ). It is a dogma of Faith that the world was created for the glory of God.<sup>1</sup> What is peculiar to Ignatius is that he not only insists that the glory of God is the *only* end of man and of all other things on the face of the earth, but also proposes the logical conclusion of this seemingly Utopian ideal as the normal rule of life: for him it is practical common sense to say, not that man must in everything give glory to God, but that he must order every detail of his life "desiring and choosing *solely* that which is *more* conducive to the end for which we are created "<sup>2</sup>.

When the ideal in view and the plan of life it imposes take concrete shape in the Word Incarnate and His Mission, Ignatius offers himself to serve under the banner of the Eternal King in His campaign to reclaim the world to the glory of God — any man of judgement and sense would do that; but Ignatian logic goes further, to an oblation of *greater* moment<sup>3</sup>. "To distinguish oneself *more* in His service", says Hugo Rahner, is the Ignatian ideal of the Spiritual Exercises; and this "holds true equally for the ideal of perfection of the Society which grew out of them "<sup>4</sup>.

Indeed the Exercises are the soul of the Society and its Institute. Ignatius invites his sons to labour with Christ in bringing souls to God<sup>5</sup>; and when he fashions a Code for his Order, he employs the theme-song of the Retreat as a sort of background music: "That all my intentions, actions and operations may be directed solely and purely to the service and praise of the Divine Majesty".

The Society is distinguished from other religious institutes in that these others generally choose a particular work which with legitimate approbation thenceforth becomes for them, in concrete, the one way of procuring the glory of God and the measure of their activity, so that they will not in fact give greater glory to God by departing from their chosen field of labour, — whereas for the Society the greater glory of God is itself the aim and the norm of action. A simple analogy will not be out of place: Every business concern has financial profit as its purpose, but each chooses some particular means of making money. Should a company be launched that has for its object simply the making of money, and the most money by the best means, whatever they might be, it would be in its own sphere what the Company of Jesus is among religious

1. Conc. Vat., D. 1805. 2. Foundation, Sp. Ex., 23.

3. De Regno, Sp. Ex., 96, 97.

4. The Spirituality of St Ignatius, p. 12.

5. Cf. Sp. Ex., 95: the Kingdom; Ex. Gen. c. I, n. 2: the end of the Society.



S. IGNATIUS LOYOLA



institutes. The Jesuit vocation, according to our Founder, is "to give glory to one's Creator and to bring to Him all His creatures according to their capacity"<sup>6</sup>.

It is the greater glory of God that inspired Ignatius to sacrifice many of the cherished traditions of the religious life, and whatever might jeopardize the 'mobility' of his Order; the substantials of our Institute in general and the stress on obedience in particular are devised that the Society as a whole, and every individual Jesuit, may the more efficaciously promote the ever greater glory of God. "Obedience is nothing else than the 'more' of service carried out in the activity of daily life."<sup>7</sup>

Ministries that might tie down the Society, such as the stable care of souls, are rejected by St Ignatius. Nevertheless, educational institutions are accepted and made a 'speciality' by us precisely because their influence for good is so deep and far-reaching. We have other specialities too — the so-called "ministries proper to our Institute" — but this does not exclude the taking up of other work when, and as long as, there is no one else to do it.<sup>8</sup>

It needs hardly be pointed out that the mobility of the Society is diametrically opposed to inconstancy. The magnetic needle is all a-quiver and perpetually turning about precisely because in changing circumstances it must constantly point northwards. The Society is all the more stubborn in its purpose for that it knows that its lodestar can never wane; unlike some other religious orders it can never outlive the end for which it was created: it was not founded for the recovery of the Holy Land or the redemption of captives, but to satisfy the claims, ever urgent yet ever diverse, of the greater glory of God.

To the 'indeterminacy' of the Society, that is, to its determination not to be determined by anything but the greater glory of God, Suarez shrewdly attributes the hostility it meets with within the Church itself<sup>9</sup>. Says Hugo Rahner in comment: "Many human failings may have afforded justifiable grounds for this adverse attitude; but basically it has its cause in the nature which Ignatius communicated to his Order, in its 'illimitability' (to be measured only by Christ and the daily battle for salvation in His Church), and in its readiness to dare and do all, never allowing itself to be wholly confined within the limits of peaceful forms and tasks. This spirit gave rise in the Order's opponents to a feeling of being threatened; it was an apprehension which may have gripped ecclesiastical circles because of the Jesuits' ever-changing tactics, their unwelcome interference, their constant pushing forward, their Pauline 'solicitude for all the churches' which they made their own"<sup>10</sup>.

6. Ep. Gen. I, p. 4.

7. Rahner, op.cit., p. 13

8. Cf. Fr General on our Colleges and on our Ministries, A.R. XI, pp. 450, 309 sq.

9. De Religione S.I., Pref. & c. I.

10. Op.cit., p. 109.

‘ Illimitability ’ is indeed a galling thing for human nature that likes to keep to its own chosen rut and to seek its own favourite corner, and no one should feel the illimitability of the Society more keenly than the Jesuit himself — if he does not, if he is satisfied with the state of things, the chances are that he has lost sight of the ideal, for it cannot be sufficiently achieved in this life. To be wholly engrossed in one’s allotted task yet ever on the alert, to be entirely devoted to the work in hand yet ever ready to change — this is indeed a hard saying; we are prepared to hear it, but do we live it, daily?

It is for this that we are schooled in the Exercises to “ be rid of all inordinate affection, and being so rid to seek and find the Divine Will ”; and since we must seek the glory of God not only in our choice of a state of life “ but also in all particulars ”, the theme of absolute selflessness is taken up again and given prominence to in the Institute. In the matter of corporal penances St Ignatius admitted a more and a less, but our self-abnegation, according to Rule 12, must be relentless and all-embracing.

No consideration but the “ service and praise of the Divine Goodness ” must guide superiors in determining offices and ministries, and subjects in accepting them; and the more securely, universally and wholeheartedly to procure the greater glory of God, the Society is bound by a special vow to the Supreme Pontiff, who can better judge of the needs of the Church and of the whole world.<sup>11</sup>

It was the intention of our first Fathers, says St Ignatius, “ that, should it happen that somewhere they did not reap the desired spiritual harvest, they should betake themselves thence to another, and yet another, place, seeking the greater glory of God and the help of souls ”<sup>12</sup>.

We shall probably find that there is some reason to fear the loss amongst us of that mobility which our holy Founder had so much at heart. Fr General has repeatedly called our attention to this danger. He has re-stated at length the spirit that must animate our activity<sup>13</sup> and the present-day urgency of cultivating that spirit<sup>14</sup> — an urgency, we may add, that takes on a darker hue when we consider our own country and field of labour. New situations are daily creating new problems amongst us, and to none of them can the Society hold itself entirely a stranger. We need the restless energy of Xavier and the uncompromising adaptability of de Britto to rise to the occasion.

We need, in fine, nothing short of the genuine spirit of Ignatius if we are to measure up to our vocation.

R. CORREIA-AFONSO, S.J.

11. Cf. *inter al.* P. VII, c. I, 605, 610.

12. P. VII, c. I, 605.

13. A.R. XI, p. 300.

14. *ibid.*, p. 409.

# The Vision of La Storta\*

## St Ignatius' State of Mind before the Vision

On the feast of St John Baptist, 1537, St Ignatius and eight of his companions were ordained priests. They resolved to spend three months of recollection in preparation of their first Mass. Ignatius, Favre and Laynez retired to an abandoned monastery called Vivarolo in Vicence. There for the first time since Manresa, Ignatius experienced again frequent and new illuminations. During the earlier period his had been a thirst for complete self-surrender, even for self-annihilation in God. Now the idea of founding a community incorporated in the visible, hierarchical Church and devoted to the one objective of "helping souls" imposed itself more and more on his mind. Hence Inigo no longer implored his heavenly mediators for himself alone, but also for his companions. His aspiration was to offer them all to Christ, through His vicar on earth.

From now on this indissoluble relation with the visible head of the Church became the distinctive mark of every service to Christ, of every mystical experience, of all the graces Ignatius received.<sup>1</sup>

## External Circumstances

Towards the end of October the hermits could no longer resist the call to apostolic work and from Venice they dispersed in groups to their respective fields of action. Favre and Laynez accompanied Ignatius on his way to Rome. They passed Sienna and the lake of Bracciano and arrived at the village La Storta. At a small distance from the road they saw a dilapidated chapel. The two companions sat down and rested, but Ignatius was too full of love for his God whom he had received that morning to imitate them. He felt urged to go and pray. He prolonged his prayer in that deserted old chapel which stood a couple of hours' walk out of Rome.

## The Vision

Ignatius now asked once more of Our Lady to intercede that he may be given to her Son as a companion and to recommend once more to her divine Son his aspirations and the plans God had inspired in him.

A sudden desire fills his soul: that of obtaining from the Father, by the intercession of all the Saints, the grace he had been

\*Condensed by R. Van de Walle, S.J., from Hugo Rahner, "La vision de saint Ignace à la chapelle de La Storta", CHRISTUS, Cahiers Spirituels, I, pp. 48 ff.

1. The name of "Compania de Jesus" is another direct fruit of the sacerdotal mysticism which Ignatius experienced during this second period.

asking for these past years, viz. to be fully associated with Christ, to be enrolled under His banner, he and the companions God had given him. At once he becomes enraptured. He becomes conscious that he has received a mystical grace by the transformation happening in his soul — a transformation similar to the mystical favour of Manresa.

Today, at La Storta, it is a mystical elevation of his whole love, suddenly lifted up by the divine power. The words spoken to him by the Father, "Ego vobiscum ero", become engraved in his heart together with an invincible certitude that the Father has heard and granted him his petition. The vision, or rather the spiritual 'audition', unfolds itself, in his enraptured soul, into a majestic scene: he sees before him the Father and Jesus, this poor Crucified Jesus, with whom he wants to be associated. Then the Father says to His Son, "My Son, I want you to take this man as your servant". Jesus then intervenes and this intervention is an action of the Father Himself. "I want that you serve us." Now there is no doubt left for Ignatius — an immense certitude overpowers him: his companions and he are for ever associated with Christ carrying His cross.

He becomes normal again, but his intellect, left to itself, is unable to express this heavenly vision. He only keeps an unshakable memory of it: the Father is favourable to us, we are for ever the servants of Jesus, we are associated with Christ carrying His cross.

### **The Vision of La Storta and the Mystical Life of Ignatius**

After Manresa, there was in the spiritual life of Ignatius only one orientation: his mysticism was Trinitarian.

During the rest of his life, this aspect grew stronger and deeper. His union with God in three Persons penetrated all his thoughts, prayers and actions. It was not simply a quiescence which loses itself in the contemplation of mysteries. It was a discovering of God in all things, or more exactly a contemplation of all things from the angle of the Trinity. Ignatius contemplated all created things in this mystical union, the secret of which God had graciously revealed to him.

At Manresa already, he had contemplated how God had created the world, how the whole creation had come forth from this Trinitarian Life, from this eternal Light. The vision of Cardoner<sup>2</sup> was the unique, the inexpressible and the unexpressed contemplation of all things in God and of God in all things.

This is the key to Ignatius' mysticism. The fundamental grace of his life was not so much the vision and experience of a particular truth of our faith, but rather the "vision of a mystical synthesis", an insight into all created things as the creating

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2. The greatest grace that Ignatius received at Manresa. It came to him on the road running parallel to the river Cardoner.

Trinity sees them, a discovery of the mystical meaning of all their relations, of the going forth of the creatures from their Creator and their return to the Trinitarian Source. St Thomas defines the gift of wisdom as "a disposition to judge all things according to their natural relationship with the divine". Such too was Ignatius' grace, such was the peculiar character of his Trinitarian mysticism.

Ignatius contemplated how all things return to the heavenly Father, following their wonderful circle. He contemplated the eucharistic mysteries in their connexion with the Trinity. He traced in the various truths of our Faith the mysterious effects of the Trinitarian communications. Pondering over the poverty of the churches of his order, he contemplated the poverty of the apostles sent by Christ and the Holy Ghost, and saw finally poverty ascending back to the divine Persons. He saw all his trials and his consolations ending within the Holy Trinity. Even in the most trivial details of everyday life his eyes perceived God in three Persons. The leaves of the orange tree enraptured his soul because he saw in them an imitation of the Trinity. On the 19th of February 1544 he wrote in his diary:

"When I was walking through the town, with a heart full of joy, the Blessed Trinity became continually present to my mind, each time I saw a group of 3 persons, 3 animals or 3 things. And this awareness lasted quite a long time."

This turning of the mind towards the Trinity did not start from a sensible fact, did not ascend from a created image to the uncreated exemplar. But it was a descent from God to the creatures in order to look at them from the angle of the Divine.

Because Ignatius' mysticism was Trinitarian, it did not only reflect the Trinity in indistinct form but also according to the peculiar character of each Person. A Trinitarian mysticism is always a return to God, but, for St Ignatius, in accordance with the proper character of each of the three Persons, this return terminated in the Father.

### **The Place proper to the Son**

The whole of Ignatius' life of prayer was strongly influenced by a conscious and clear conception of the place proper to the eternal Son. Christ is the mediator who leads to the Father. Such is the mystical signification of the 'mecum' in the meditation on the Kingdom; such is the meaning of the threefold colloquies in the Exercises. Ignatius saw in each creature, even in the humanity of Christ, but a particular means to lead us more surely to the end for which we were created. In this way the colloquy belongs, in the Exercises, to the series of 'schemes' (histories) which bear the seal of Ignatius' mysticism. We have here the scheme of our prayers which ascend to the Father, passing

through the hands of the saintly mediators, but also the scheme of the graces which come down from the Father and reach us passing through those same hands.

The mysticism of Ignatius was founded on that very vision which penetrated into the realm of grace, in that living 'ebb and flow' which establishes itself between the soul and God.

Jesus, therefore, is essentially the guide and the way to the Father. But in the mysticism of the Saint, which is based upon the fundamental structure of the truths of Faith, the only way by which Jesus leads to the Father is the Cross. The eternal will of the Creator is to attract His creature to Himself by clothing it with His glory and His love; and because this has been effectively realized through the Passion of the Word Incarnate, the principle and foundation is repeated in the beginning of the second week, transferred now into the concrete perspective of our redemption. The strict logic of the Ignatian 'magis' which from the first words of the Principle and Foundation is carried on along the whole of the Exercises, necessarily leads to the Cross, because the way that leads to the Father consists in following the King of the whole world, and Him crucified. Among all creatures which lead to the goal, the Cross occupies the central place and is not taken separately for its own sake.

The soul does not respond only by throwing itself into that abyss of overpowering love which bled on Calvary, but the Cross has for it also a truly Trinitarian relation. Behind it there always appears the resplendent figure of the eternal Father. Each time we recall St Ignatius expressing his emotion in front of his crucified Saviour, we are aware of that deep respect of his for the Father who handed over His Son to such a death: "What a Father! What a Son!" As soon as Ignatius contemplated the tortured Son of Man hanging on the Cross, that internal fire and that impulse of his Trinitarian mysticism brought him immediately back to the eternal divinity; and this contrast moved his soul deeply.

The Crucified who brings the world back to the Father is, in the Ignatian mysticism, the foundation of that logic which obliges us to follow Him without reserve. He who has understood that the Father is the goal and the Son the way must necessarily take up his cross and follow Him. Such is the mystical meaning of the Ignatian 'mecum'. The whole energy of a will which strives to its eternal end —the Father— is transferred to the means to that end: the Son poor and humiliated. It is only this Trinitarian background which explains the fundamental grace which, for St Ignatius, is expressed by the words 'to be associated with Christ'. It is the testimony from heaven that he is on the right way to the Father. Ultimately his passionate love for the cross is but his passionate love for the Father, from whom the Son has His entire beauty and His whole strength.

# “First of all, good example...”

THE Constitutions of the Society contain a passage which cannot fail to arrest the attention of even a casual reader.

It makes him pause to ask himself if he has detected a wrong emphasis somewhere, a paradox or almost an inversion of accepted values. St Ignatius, speaking of the ministries of the Society, has just recalled, with unusual insistence, for the benefit of Superiors, that nowhere more than in the choice of ministries ought they to make sure of being guided by the “most upright and most sincere intention” by keeping in mind “the greater service of God and the universal good of the neighbour”. Pointing out the means by which houses of the Society can help souls, he indicates: (1) holy desires and prayers poured out in the sight of God for the universal Church and for those especially whose influence is the greater for promoting its universal good; (2) the offering of the Holy Sacrifice of the Mass, without receiving any stipends for so doing; (3) the administration of the sacraments and the preaching of the word of God. Yet, first on the list of ministries for promoting the work of sanctifying souls is none of the works just mentioned. Pride of place goes to good example! Great mystic and man of the apostolic spirit, Ignatius fresh from contemplation of God’s salvific plan, enunciates in order of efficacy the means designed by God to ennable men with grace and guarantee their final incorporation in the kingdom of heaven. In the mind of St Ignatius, good example, as a ministry, takes precedence of prayers and holy desires, even of the Holy Sacrifice and even of the administration of the sacraments and preaching: “And, first of all, they will contribute to this end by the good example of a complete uprightness and of Christian virtue; so that no less by good works, nay more than by words, they may be solicitous to edify those with whom they treat” (Const. P. VII, c. 4 seq.)

At once an idealist, St Ignatius yet realizes that the offering of prayers and the Holy Sacrifice, the administration of the sacraments and the ministry of preaching are relatively easy and, unfortunately, subject to frequent illusion. But, not so with solid virtue. The more efficacious means of saving souls are “those means which unite the instrument with God and dispose it to be properly governed by His hand” (P. X, c. 2) and these are first and foremost, ‘uprightness and virtue and, especially, charity’. A profound psychologist of men, Ignatius is perfectly aware of the fact that example is more powerful than precept. Men, he reasons, are not deceived just by pious words — *verba volant, exempla trahunt*. Men are primarily convinced by the sincerity of the preacher as proven by “the good example of a complete uprightness and of Christian virtue” or by “the good odour which is supported by the reality of good works” (P. X, c. 4, 12).

It seems to have been almost an obsession with St Ignatius that the spiritual ministry of his sons should, under God, derive power and mastery from the good example of their own lives. His favourite word for this power of good example is *aedificatio* which, by its own connotation, means a constructive power for good. It is of the very quintessence of the Jesuit spirit so painstakingly elaborated in the Constitutions that edification should be the hallmark of every member of the Society throughout the years of his formation, and of his apostolic activity up to the close of life itself. The favourite word of St Ignatius, *aedificatio*, occurs fifty-eight times in the Constitutions; while its equivalents, *bonum exemplum* etc., are used repeatedly.

In setting forth norms for the admission of candidates to the Society, St Ignatius warns Superiors that men who present themselves to be Brothers should be "of pure conscience, docile, lovers of virtue and perfection, such that they may edify both Ours and externs" (P. I, c. 2, 2). In scholastic candidates, too, certain external qualities are required which may contribute towards greater edification (P. I, c. 2, 10 & 13).

In the novice's experiments, as might be expected, edification is to be regarded as the indication of his fitness for the life and ministry of the Society. Generally speaking, the test that a novice has accomplished successfully the duties of the various experiments will be the edification he has given in the course of them. If he radiates Christ during his experiments, there is fair hope that he will be able to do the same in his future life and ministry. In a word, those whose duty it is to testify to Superiors on the novice's behaviour must remember that the sole measure of the novice's success is the edification he has given. For instance, the novice must produce a certificate from the superior of the hospital, or the infirmarian "of the good name which he left behind him at the hospital" (Gen. Ex. C. IV, 18). In the experiments in the house, the only consideration is the "edification given by the novice to all who are in the house" (Gen. Ex. C. IV, 21). In teaching catechism, preaching or administering the sacraments, edification must be assured, both for Ours and externs (ibid. IV, 22). Finally, when the novice "has given edification in his conduct and various experiments", he may be admitted to his vows (ibid. IV, 41).

As regards our external way of life, our guiding principle should be "the consideration of humility, poverty and spiritual edification" (Const. P. VI, C. 2, n. 16). In renouncing one's goods, the general good should be considered: "Let them give up everything to the greater edification of all and the spiritual profit of souls" (ibid. III, I, 9). When a scholastic is engaged in study outside the house, he must proceed "with that interior and exterior modesty which may conduce to his own edification and that of others" (ibid. IV, 4, 6). Special care is to be taken in our use of speech, since the tongue can so easily construct or destroy.

'We must tame and bridle it to render it useful in building up the kingdom of Christ. When we speak, our speech must be an indication of our interior peace and humility, "showing it in the circumspection and edification of our words" ( *ibid.* III, I, 4). And as by our life, so also by our death, we should be witnesses to Christ ( *ibid.* VI, 4, 1).'

Dealing with the subject of the sacred ministry of priests of the Society, St Ignatius enjoins that those who are to be ordained must be taught to celebrate Mass in such a way as to edify the faithful ( *ibid.* IV, 8, 2). Edification, too, should be the aim of our preaching ( *ibid.* VII, 4, 6.), and scholastics should be trained to preach with the same end in view ( *ibid.* IV, 8, 3). All the circumstances of the sermon, in fact, should be chosen to achieve the maximum of edification ( *ibid.* VII, 4, 6). Even the reason for so characteristic a feature of our Constitutions as our refusal to accept stipends or alms for our work is the greater edification of the faithful, so that they will regard us as the dispensers of God's grace and not collectors of their money ( *ibid.* VI, 2, 6 & 7 ).

But some, more than others, must be conspicuous for their edification. For example, those who have to deal with the novices, and the professed of the four vows, should be men of no ordinary spiritual stature ( *ibid.* III, 1, 3 & X, 7 ). The senior Fathers, too, should realize how much their example can inspire others to the practice of virtue ( *ibid.* III, 1, 19 ). In choosing Rectors, "care must be had that they be men of great edification" ( *ibid.* IV, 10, 4). The General himself must be a man "whose example in every kind of virtue may benefit the rest of the Society. Nothing in him, not even a word, should be observed which does not edify Ours and externs" ( *ibid.* IX, 2, 2 & 3 ).

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The word 'edification' is not very palatable to the modern generation. It has fallen on evil days like another perfectly good word, 'piety'. Yet, when we go back to the origins of these words, we begin to savour something of their one-time energy. The word 'edification' is strictly scriptural and Pauline.<sup>1</sup> In classical use, it can mean 'instruction'. In Ignatian parlance, edification must always mean my building up of the kingdom of Christ in my own soul and in the souls of those committed to my charge. In the last analysis, edification will mean witnessing: witnessing to Christ who lives in me, radiating Christ, allowing ( as Newman prayed ) Christ to 'shine through me and so be in me that every soul I come in contact with may feel ( His ) presence in my soul.'

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1. It would be interesting to compare Ignatius' teaching on edification with St Paul's constant exhortations to Christians of all ranks to be "blameless" and give good example for the sake of "edification".

# St Ignatius and India

THE founder of the Society of Jesus dreamt of India even before he actually sent out to the East any of his companions. He had India in mind when, in the autumn of 1539, he drew up the first official formula of his Institute to be approved by the Pope. In it he declares that the members of the new Society must be ready and pledge themselves by special vow to accept any mission or to go to any country where the Roman Pontiffs may wish to send them "whether to the Turks or any other infidels, also to those who live in the regions called the Indies, or to any heretics or schismatics or infidels".<sup>1</sup> It would take less than a year before he and his men were given a chance to prove the genuineness of these apostolic desires with regard to the India of the East.

## *A Special 'Mission'*

In March 1540, with only a verbal approval of the new Society from the Pope and before the bull *Regimini militantis* (September 27, 1540) of Paul III was out, Ignatius, at the request of King John III of Portugal, designated Bobadilla and Rodrigues for India. A specific mission awaited them there. They were in the first place to take care of the hurriedly converted Paravers of the Fishery Coast who, in 1535-37, on the initiative of one of theirs, a certain John, had gone over to the religion of the Portuguese in order to escape destruction at the hands of the Mohammedans.<sup>2</sup> For lack of priests and catechists, these new converts were little more than nominal Christians. To take spiritual charge of them<sup>3</sup> and further to work at the conversion of non-Christians, the King of Portugal requested the Pope and St Ignatius to send to India some of the new companions.

Neither of the two appointed by Ignatius was actually to go. Man proposes, God disposes. Bobadilla fell ill when he was to have left for Portugal and India; so, Xavier was told by Ignatius to take his place. Rodrigues reached as far as Portugal but not further; the king kept him there at Lisbon for ministry. So Xavier was the only one of the first companions to sail from Lisbon, April 7, 1541, together with a volunteer secular priest, Paul de Camerino, and a young Paris student, Francis Mansilhas. He landed in Goa, May 6, 1542, his companions following a year later. The Jesuit 'Mission' in India had begun.<sup>4</sup>

1. *Formula Instituti a S. P. Paulo III approbata*, n. 3. This formula was written at a time when Europe woke up to the discovery of the "East and West Indies".

2. Cf. J. Wicki, S.J., *Documenta Indica* I 2\* (cf. below n. 5).

3. *ibid.* 21\*, referring to EX I 80, 124 (cf. below n. 6).

4. From the historical origin of the Jesuit apostolate in India and the

## The General Directing

St Ignatius was to follow in mind the vicissitudes of the Society in India with fatherly interest and solicitude during all the fifteen years of his generalate (elected April 19, 1541; died July 31, 1556). Proof of this are the many letters sent by him personally or through his secretary, Fr John Polanco, to the Fathers in India. Most of them have been preserved, either in the complete original text (or translation) or in abstract.

The three volumes of *Documenta Indica*<sup>5</sup> published to date give a critical edition of these letters as of all other extant documents regarding the Society in India for the years 1540-1557 (excepting the writings of St Francis Xavier which were critically edited before).<sup>6</sup> Out of the 342 documents published, some 63 are of St Ignatius or of Fr Polanco 'ex commissione', and an equal number are letters addressed to him (to those should be added another 10 which Xavier sent to Ignatius from the East).<sup>7</sup> It is from these that we learn what St Ignatius did for India. His directives for the work of the first Jesuits in India have more than an historical interest. They embody ideas and principles that are also for our time. After giving a literary survey of the available documents, we shall sketch a brief synthesis of their main directions.

## Ignatian Documents for India

The chronological list of Ignatian documents for India (cf. Appendix) which includes the letters of St Ignatius, or of Polanco on his behalf, published in the three volumes of the *Documenta Indica*, as also the few lost ones indicated there, shows that they are distributed over all the years of Ignatius' generalate, from 1545 on. (Even before, during the years 1542-46, a few letters were written by St Ignatius to Xavier, which are listed in the catalogue of letters written to Xavier,<sup>8</sup> but these need not be taken into account here as they do not refer in particular to the

East, it appears that the Indian Mission was not exactly meant in the sense in which 'foreign Missions' are understood today. It was just one out of many possible 'missions' or commissions entrusted to the members of the new Society by the Holy See. This is further confirmed by Ignatius' decision, erecting the Province of India in 1549.

5. *Documenta Indica*, edidit Iosephus Wicki, S.J., I (1540-49), II (1550-53), III (1553-57). Rome, *Monumenta Historica Societatis Iesu*, 1948, 1950, 1954. Further referred to as DI I, DI II, DI III.

6. *Epistolae S. Francisci Xaverii aliaque eius scripta*. Nova editio, Ediderunt Georgius Schurhammer, S.J. et Iosephus Wicki, S.J., I (1535-48), II (1549-52), Rome MHSI 1944, 1945. Referred to as EX I and EX II.

7. The catalogue of letters addressed to St Francis Xavier, printed in EX II, 536-38, with annotations 540-44, lists 116 of them. Out of these some 28 are from St Ignatius (or Polanco), 13 of which are not published in the DI, because they do not refer to India. The editor of DI corrects some data of this list.

8. Cf. list in EX II, 536-38.

work of the Society in India but rather to the work and faculties of the Society in general.) So we have: 1 for 1545, 1 for 1546, 9 for 1547, 4 for 1548, 12 for 1549, 5 for 1550, 3 for 1551, 14 for 1552, 11 for 1553, 3 for 1554, and 5 for 1555, the last one dating from November 21, 1555, only a few months before St Ignatius' death.

The text of these letters has been preserved in one of these four languages: Latin, Portuguese, Spanish, or Italian. A number of them, some 36, have been kept only in an abstract of their contents, a summary that varies in length from 2 or 3 lines to 4 pages.

The letters were addressed to various places in India, mainly Goa (some 25), Quilon, Cochin; or merely to India or even to the East. All except 11 are addressed to Jesuits (the exceptions are: 4 to Mag. Did. de Borba, 3 to Peter Gonçalves, Vicar of Cochin, 2 to Bishop Albuquerque, 1 to the Franciscan Vincent de Lagos, and 1 to the elders of Cochin). The lion's share of them, naturally enough, goes to Xavier, first Superior and then, from 1549, Provincial of India, the third Province erected in the Society (after Spain and Portugal): some 20 in all. The two most important of these are the letter of October 10, 1549 appointing Xavier Provincial (he received it in Malacca, November 1551), and that of June 28, 1553, written after Xavier's death, which recalled him to Europe in virtue of holy obedience. After Xavier, Nic. Lancillotto is the most frequent addressee (14 letters) and then one who came late in the field, Gaspar Berze (5 letters). As shown by the dates, the letters were sent generally several at a time, depending on the sailing of ships for the East. They took, when all went well, a minimum of six months, and not infrequently a good deal more. Xavier, for example, writes that the only letter he received from Ignatius till January 1545 was that of January 18, 1542; another letter of January 30, 1544, he received in Malacca in October 1545.

### Contents

As to their contents, the most interesting and instructive regarding St Ignatius' directives for the work in India are those written in answer to letters from India, for example, that of January 27, 1552, to Nic. Lancillotto which is an answer to 5 letters from India, or another of January 27/29 of the same year, answer to Ant. Gomes. Some give personal news, as those to FF. Paul, Cyprian, Criminale, admitting them to the last vows of spiritual coadjutors. Others communicate faculties and spiritual favours, for example the letter of December 18, 1545, to Xavier, or that of July 7, 1551, on the jubilee. But the more important 'news' these letters carry, news that keeps an interest even for us today, are the directives of St Ignatius for the work of the Jesuits in India.

(*To be continued*)

## APPENDIX

*Note* — The reference to the DI are to the document and the pagination of each volume. The six lost letters are 13d, 28a, 31a, 31b, 66a and 68a. Letters written by Polanco are marked Pol., the remainder are of St Ignatius.

1545	Dec. 18,	to Fr. Xavier, Spanish	DI III, App. 2, 815-16
1546	May ?,	H. Nadal, nov. S.J., ex comm., to S.J. in India	DI I 13d, 111
1547	Nov. 20,	Pol., to Nic. Lancillotto, S.J., Goa, Italian	26, 190-94
	Nov. 20,	to Paul, S.J., Goa, Latin	27, 194-96
	Nov. 20,	to Alph. Cyprian, S.J., in India, Latin	28, 196-97
	Nov. 20,	to Ant. Criminale, S.J., in India	28a, 197
	Nov. 22,	Pol. to Nic. Lancillotto, S.J., Goa, Latin	29, 197-204
	Nov. 22,	Pol. to Nic. Lancillotto, S.J., Goa, Latin	30, 204-9
	Nov. 22,	Pol. to ( Nic. Lancillotto, S.J.), Goa, Latin	31, 210-12
	Nov. 22,	Pol. to Nic. Lancillotto, S.J., Goa	31a, 212
	Nov. 22,	to S.J. in India	31b, 212
1548/49		to Fr. Xavier and Nic. Lancillotto, S.J., Goa, abstract Spanish	64, 449-50
		to Fr. Xavier, India, abstract Spanish	65, 450-51
		to Mag. Didacus de Borba, Goa, abstract Spanish	66, 451-52
1548	ca end	to Nic. Lancillotto, S.J., India	66a, 452
1549	Jan. 12,	to Nic. Lancillotto, S.J., Goa	68a, 467
	Oct. 10,	to Fr. Xavier, in India, Latin	77, 507-10
(Oct.	11),	to Fr. Xavier, in India, abstract Spanish	78, 510-15
(Oct.	11),	to Nic. Lancillotto, S.J., in India, abstract Spanish	79, 516
(Oct.	11),	to Peter Gonçalves, Cochin, abstract Spanish	80, 517
Dec.	15,	to John de Albuquerque, Bishop of Goa, Spanish	90, 727-29
Dec.	15,	to Mag. Didacus de Borba, Goa, Spanish	91, 730-33
Dec.	16,	Pol. to Vincent de Lagos OFM, Cranganore, Spanish	92, 733-35
Dec.	23,	to Fr. Xavier, in India, Latin	93, 736-38
Dec.	24,	to Fr. Xavier, or rector of Goa college, abstract Spanish	94, 739
Dec.	24,	to Fr. Xavier, in India, abstract Spanish	95, 740
Dec.	24,	Pol. to Mag. Didacus de Borba, Goa, abstract Spanish	96, 741
1550	Jan. 15,	to Mag. Didacus de Borba, Goa, abstract Spanish	DI II 3, 6
	Jan. 15,	to Fr. Xavier, in India, abstract Spanish	4, 6-7
	Jan. 15,	to rector of Goa college, abstract Spanish	5, 7
July	7,	to Fr. Xavier and Superiors S.J. in the East, Latin	18, 42-44
	July 12,	Pol. to Fr. Xavier, Spanish	20, 47-49
1551	ca Jan. 29,	to Fr Xavier ( in Japan ), abstract Italian	45, 185-86
	Jan. 29,	Pol. to Nic. Lancillotto, S.J., Quilon, Italian	46, 186-88
ca	Jan. 29,	to rector of Goa college, abstract Italian	47, 188
1552	Jan. 27,	to Nic. Lancillotto, S.J., Quilon, Spanish	65, 310-14
	Jan. 27 or 29,	to Ant. Gomes, S.J., Goa. Spanish	66, 314-15
	Jan. 30,	to Melch. Nunes Barreto, S.J., in India, abstract Spanish	68 317-18, 69, 318-20
	Jan. 31,	to Fr. Xavier, in the East, abstract Spanish	70, 320-21
	Febr. 1,	to Fr. Xavier, Spanish	

1552	Febr. 1,	Pol. to Fr. Xavier, in the East, abstract Spanish	DI II 71, 321-22
	ca Febr. 1,	to F. Henriquez, S.J., and Nic. Lancillotto, S.J., in India, abstract Spanish	72-73, 322-23
	ca Febr. 1,	to Peter Gonçalves, vicar of Cochin, abstract Italian	74, 323
	ca Febr. 1,	to the elders of the house of the Mother of God, Cochin, abstract Italian	75, 323-24
	ca Febr. 1,	to John de Albuquerque, bishop of Goa, abstract Italian	76, 324
	ca Febr. 1,	to Ant. Gomes, S.J., Goa, abstract Italian	77, 324-25
	ca Febr. 1,	to H. Henriquez, S.J., Comorin, abstract Italian	78, 325
	ca Febr. 1,	to Melch. Gonçalves, S.J., Bassein, abstract Italian	79, 325
	ca Febr. 25,	to Peter Gonçalves, vicar of Cochin, abstract Spanish	80, 326
1553	June 28,	to Fr. Xavier, in the East, Spanish	DI III, 1, 1-5
	July 2,	to Nic. Lancillotto, S.J., Quilon, abstract Spanish	2, 5-6
	July 5,	Pol. to Fr. Xavier, in the East, abstract Spanish	3, 7-9
	July 30,	Pol. to Fr. Xavier, in the East, abstract Spanish	4, 9-14
	Aug. 13,	Pol. to Gasp. Berze, S.J., Goa, Spanish	5, 15-16
	Aug. 22,	to Superiors S.J. and others in India, Latin	6, 16-17
	Dec. 24,	to Gasp. Berze, S.J., Goa, abstract Spanish	12, 38-39
	Dec. 24,	to Gasp. Berze, S.J., Goa, abstract Spanish	13, 40
	Dec. 24,	Pol. to Gaspar B., S.J., Goa, abstract Spanish	14, 40-45
	Dec. 26,	to Urban (Fernandes), S.J., Goa, abstract Spanish	15, 45-47
	Dec. 26,	to Nic. Lancillotto, S.J., Quilon, abstract Spanish	16, 47-49
1554	Febr. 24,	Pol. to Gaspar B., S.J., Goa, abstract Spanish	19, 61-64
	Febr. 24,	Pol. to J. Miron, S.J., Portugal, Spanish	20, 64-65
	July 26,	Pol. to J. Miron, S.J., Portugal, Spanish	25, 96-99
1555	Febr. 20,	Pol. to J. Miron, S.J., Portugal, Spanish	47, 259-62
	Febr. 20,	to Melch. Nunes Barreto, S.J., Vice-Provincial, Spanish	48, 262-64
	(Oct. 22),	Pol. to Lud. Gonçalves, S.J., abstract Spanish	56, 286-87
	Nov. 13,	to Fr de Borgia, S.J.	59, 297
	Nov. 21,	Pol. to Mich. de Torres, S.J., Prov. Portugal, abstract Spanish	61, 302-11

P. DE LETTER, S.J.

## Health

“... You inquire after my health. I have not much of it! But praised be He who, at the cost of His life and blood, merited for us an everlasting health in the sharing of His kingdom and glory! May He give us the grace to make use of our bodily health, whether good or indifferent, no less than of any other created gift, for His greater service, praise and glory . . .”

Ignatius to Teresa Rejadell, October 1547

(*Monum. Ign. I, 1, 628*)

# A Self-Portrait

The considerations, of which a first instalment is given below, are a Commentary, illustrated by the life and teaching of St Ignatius, on chapter 2 of the IXth Part of the Constitutions, in which our holy Father describes the qualities that should characterize the General of the Society. This chapter has rightly been called St Ignatius' self-portrait. It certainly outlines his conception of the ideal Jesuit.

**"CUM DEO DOMINO NOSTRO QUAM MAXIME CONIUNCTUS ET FAMILIARIS"**

## I. A Jesuit's very first quality: "omnium prima"

### A. THE REASONS GIVEN BY ST IGNATIUS

(1) *Our perfection depends on our union with God* — Man's perfection essentially consists in union with God. Even from a mere natural point of view, human greatness, nobility, glory are in proportion to the closeness of his relations with the divinity.

(2) *Union within the Society depends on it* — "The main bond that will unite members of the Society among themselves and with their Superiors shall be the love each of them bears to Our Lord Jesus Christ: for, if both Superiors and subjects are one with Him, they will be one among themselves too, in virtue of that same love which, descending from God, reaches out to all men and in particular to the whole Society." (Part VIII, c. 1, n. 8)

(3) *The success of our apostolate depends entirely on it* — God can do without us. Yet normally He will not do without us: the present course of divine Providence demands the co-operation of men. But man in his apostolate can at no moment do without God: he is a mere instrument in the hands of God; a cause indeed, but an instrumental cause only. Therefore, "the most efficacious means are not those calculated to win the goodwill of men, but those rather which so unite the members to God as to make them instruments fitted to the divine guidance" (P. X, n. 2). "The closer (they) are united to God, the more abundant and generous will also be the divine gifts and graces which (they) will draw from the source of all good gifts; the more valuable and efficacious too will become all those human means which (they) use in their apostolate" (P. IX, c. 2, n. 1).

### B. THE EXAMPLE OF ST IGNATIUS

(1) The first thing in which he exercised himself after his conversion was precisely this union and familiarity with God. At Manresa he used to give 7 hours to prayer and meditation every day and, as a result, became a great contemplative.

(2) In the beginning his studies suffered from an excess of spiritual exercises, until he perceived the snares of the devil: but, if he shortened his formal prayers, his union and familiarity with God only grew closer and more continual.

(3) During the last years of his life, he seems to have lived in an atmosphere of the highest mystical union. His 40 days' diary is a moving record of the most constant and intimate relations with the Three divine Persons and with the Mother of God, which reveal Ignatius as one of the greatest mystics of all times.

### C. THE LEGISLATION OF ST IGNATIUS

The formation St Ignatius gives his sons is entirely directed towards making of them instruments closely united to God.

(1) He gives them an intense training to the spirit of prayer and recollection: two years of probation at the beginning; one more at the end; two Long Retreats; at the end of their training he expects them to be so zealous for prayer that he will have to moderate rather than stimulate them.

(2) The years of probation are to be interspersed with several months of experiments, during which the young religious learns the method of active contemplation.

(3) Even the emphasis on abnegation, humility, obedience has no other purpose than to remove obstacles to the closest possible union with God.

## II. The closest possible union and familiarity with God both in prayer and in every action

### A. NATURE OF THIS UNION — Two errors to be avoided:

*First:* to believe that it consists chiefly in a mental effort for always thinking of God.

(a) St Ignatius had something much deeper, more real and substantial, in view than a mere mental recollection of God: it is the whole soul that must become one with God. It is a union that has its source "in the very depth of our being, *in fundatum animae meae*" whence, like a spring of living water, it slowly surges up to the surface, progressively invading the will, the intellect, the memory; both the subconsciousness and the whole consciousness.

(b) He means much more, then, than long prayers. In fact, he warns against giving so much time to prayer that the apostolate should suffer thereby,—a warning which was more opportune in his time than at present. The union he intends for his sons is one that never ceases: *tam in orationibus quam in omnibus suis actionibus.*

(c) He precisely indicates what he means by 'union and familiarity with God' when he recommends:

i) that "all endeavour to have a right intention, not only in their state of life, but also in all particulars, seeking in them always sincerely to serve and please the divine Goodness". That means an entire sincerity, a perfect selflessness, a passion for the glory of God, which inspires one in all one's actions, thoughts, words and desires, to seek solely and purely the will of God: *Quae placita sunt ei facio semper*. Any action performed with so pure an intention goes straight to God, and unites to God, since it makes a man's will one with the will of God: *Eadem velle, eadem volle, ea demum vera amicitia est*.

ii) "In all things let them seek God, casting off as much as possible all love of creatures, that they may place their whole affection on the Creator of them, loving Him in all creatures and all creatures in Him." Not only do everything for God, but seek Him too, seek Himself in all things: for He is present in them all: and, having sought and found Him, love Him in all creatures and all creatures in Him.

An intense spirit of faith, therefore, which sees everything in the light of God, receives everything from the hands of God, recognizes in everything a revelation of the power, goodness, wisdom and beauty of God. Acts of faith which blossom into acts of love, of adoration, praise, thanksgiving; which burst forth into those shafts of prayer called 'ejaculatory prayer', cries to heaven for help, light, strength... And there you have your active contemplative' — *in actione contemplativus* —, the man after the heart of St Ignatius who, at all times, lives, thinks, resolves and acts '*in Domino*'.

*Second error:* to think that one can become *in actione contemplativus* without much time given to formal prayer and without a complete abnegation and thorough self-purification.

When St Ignatius affirmed that for a mortified man a quarter of an hour was sufficient to find God, he laid the emphasis on 'mortified man', and he admitted, besides, that to reach such a degree of mortification, as would remove all obstacles to union with God, long prayers and meditations were required. Only the pure of heart can see God. "God does not give Himself wholly (in contemplation)", says St Teresa, "unless the soul gives itself wholly to Him." And union with God in the midst of intense activity, or 'virtual prayer', is but the outcome and prolongation of frequent and prolonged moments of deeper prayer and recollection.

## B. DEGREE OF THIS UNION

(a) The highest possible degree: *quam maxime*.

St Ignatius desires for his sons the choicest spiritual gifts. He, who knew by experience that contemplation is a short-cut

to divine union, could not fail to value and wish for his sons those most precious gifts " in which the Lord our God the more abundantly communicates Himself to ( them ) "; those gifts, above all, " which it is not in our power to be possessed of at will, but are graciously bestowed upon us by the Giver of all goods ( i.e. mystical graces ); gifts which unite more immediately with His divine Majesty, viz. actual faith, hope and charity, spiritual peace and joy, tears, elevation of the soul, divine impulses and lights, as well as all other spiritual impressions and joys ". Truly, he puts no limit to his ambition for us. But note well that there is here no question of any exterior manifestation of God's graces, but only of those substantial, interior graces which unite the soul with God.

(b) Not union only, but *familiarity*, i.e. simplicity, love, tenderness, always founded on the deepest reverence and humility,—a familiarity we must learn to foster in our daily meditations, visits to the Blessed Sacrament, thanksgiving after Mass . . .

(c) The supreme *model* of this union, as of every other virtue, is Christ our Lord. Christ led an intensely apostolic life, and it was St Ignatius' ambition to imitate Him as closely as possible. Like Him, his sons would give themselves *impense* to the apostolate, preaching the Gospel, as He did, *diversa loca peragrando*. Like Him, too, they should in the midst of their labours keep their souls free from earthly ties, clinging to God, having no other desire but to do the will of Him who sent them and to be docile instruments of His greater glory.

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### Blind Obedience

“ . . . Obedience is blind in two ways: First, it is the duty of the inferior ( where there is no question of sin ) to submit his understanding and to do what he is ordered. Secondly, it is another duty of the inferior, when the Superior gives, or has given, him an order, and he thinks there are reasons or difficulties against it, with humility to present to the Superior those reasons or difficulties as he sees them, without however endeavouring to induce the Superior to one course of action rather than to another, and with the intention afterwards to follow with peace of mind the way he shall be shown or commanded. . . . ”

Ignatius to Fr Giovanni Baptista Viola, August 1542

( *Monum. Ign. I, 1, 228* )

*Cum permisso Superiorum*